

A  
SEMINARY  
PRIEST PYT TO  
*a Non-plus.*

---

OR,  
A Christian and modest Answer,  
to certaine Motiues sent by a Popish  
Priest to a worthy Gentleman, to  
Induce him to turne  
Papist.

---



---

LONDON.  
Printed for WILLIAM SHEERES.  
1629.

ESTABLISHED  
BY  
TO



## Motiuēs sent by a Priest to a Gentleman, to Induce him to turne Papist.

*The rejection of the Jewes and acceptation of the Gentiles.*

**I** Haue no will in you, saith the Lord of Hostes, and giust I will not receiue of your hands, for from the rising of the Sunne to the going downe great is thy name among the *Gentiles*, and in euery place there is Sacrificing, and there is offered to my name a cleane oblation, because my name is great amongst the *Gentiles*, saith the Lord of Hostes. *Mal. 1. ver. 11.*

How to know the holy Catholique Church which all Christians professe to beleeue.

*A Description of the true Christian Catholique Church militant.*

The holy christian Catholique Church militant, which wee professe in the holy Apostles Creed to beleeue, is a visible Monarchy or Kingdome consisting of all the true beleeuers vpon the face of the earth, confessing one God in Trinitie, and Trinitie in vnitie, vnder one lawfull visible head for the time being, obseruing one Faith, Religion, and Sacraments, instituted by Christ.

Which holy kingdome and Societie, is composed of a visible head, Clergie; and Laitye, the head to gouerne, the Clergie to preach and administer Sacraments, the Laity

B.

to.

to learn & to obey in all things touching there faith and saluation : For Christ faith of the Pastors of this Church, *He that beareth you beareth mee, and he that despiseth you, despiseth mee, Luk. 10. vers. 16.*

That our Sauour Christ, being a Priest for euer *secundum ordinem Melchisedec*, was the first visible head and founder of the said holy christian Catholique Church militant composed of a head, Clergie, and Laitie is apparant first in his sacred person, being the visible head in his holy Apostles being the Clergie, and in his Common Disciples being the Laitie, which small beginning is compared to a Mustard-seed, and the increasing to a great tree that Birds may build in the Branches thereof, our Sauour saying to the Clergie his Apostles, and in them to all their lawfull Successors, *To you it is given to know the mysteries of the Kingdome of God, but to the rest in Parables. Luk. 8. vers. 10.*

*The increasing of the Church.*

By the Preaching and Miracles of our Saviour Christ and his Apostles, many were conuerted to bee members of the Church. At St. Peters first Sermon after hee had received the Holy Ghost 3000. were added, and afterwards 5000. *Act. 2. vers. 41. Act. 4. vers. 4.* And Saint Paul affirmeth, that in histime the Romane faith was renowned in the whole world. *Rom. 1. vers. 8.* agreeing with the words of Christ : *But you shall receiue the verue of the holy Ghost comming upon you, and you shall bee Witnesses to mee in Ierusalem, and in all Iurie and Samaria, and euen to the vtmost of the earth. Act. 1. vers. 9.*

*Of the Continuance of the holy Catholique Church  
in true Faith, by the Holy Ghosts  
assistance.*

This is my Couenant with thee faith our Lord, speaking



king of his Church, my spirit that is in thee, and my words that I haue put in thy mouth shall not depart out of thy mouth, and out of the mouth of thy seed, and out of the mouth of thy feedes seed faith our Lord, from this present and for euer, *Mat. 28. vers. 19. 20.*

All power is giuen to mee in Heauen and in Earth, going therefore teach yee all Nations baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost, teaching them to obserue all things whatsoever I haue commaunded you, and behold I am with you alwayes to the Consummation of the World, *Mat. 28. vers. 19. 20.*

I will aske the Father and hee will giue you another Paraclet that he may abide with you for euer, the spirit of truth, *Ioh. 14. vers. 16, 17.*

And if he will not heare the Church, let him be to thee as the Heathen, and as the Publican, *Mat. 18. v. 18.*

*All which promises of Christ, for sending the Holy Ghost to preserve his Church in truth for euer, was visibly and miraculously performed on Whitsunday, Act. 2. vers. 1.*

*That our Saviour Christ did constitute Saint Peter to bee Ministeriall head of his Church militant.*

And I say to thee thou art *Peter*, and vpon this rocke will I build my Church, and the gates of hell shall not preuaile against it, and I will giue to thee the Key of the Kingdome of Heauen, and whatsoever thou shalt bind vpon earth it shall be bound also in the heauens, and whatsoever thou shalt loose in earth, it shall be loosed in the Heauens, *Mat. 16. vers. 18. 19.*

And our Sauour said; *Symon, Symon*, behold Sathan hath required to haue thee for to sitt as wheat, But I haue prayed for thee that thy Faith faile not, and thou being conuerted confirme thy Brethren. *Luk. 22. vers. 31, 32.*

Our Sauour Christ asking *Peter*, if he loued him more then these, said, yea Lord, thou knowest I loue thee; whereupon Christ said to him twice feed my Lambes, and the third time, feed my Sheepe. *Ioh. 21 v. 15, 16, 17.*

*That Saint Peter was chiefe of the Apostles and the first Bishop of Rome.*

When all the holy Apostles are named, *St. Peter* is the first, *Math. 10. vers. 2.*

After the Apostles had visibly receiued the holy Ghost, *St. Peter* made the first Sermon thereof, whereat 3000. persons were conuerted, *Act. 2. vers. 41.*

With his word and power, he killed *Ananias* and *Sapphira* for their Sacriledge, *Act. 5. v. 5.*

Saint *Peter* called the first Counsell of the Apostles held at Ierusalem, and first spake therein, *Act. 15. v. 7.*

It is affirmed by old wryters and some moderne learned Protestants; that *St. Peter* was 25. yeeres Bishop of Rome, and by the auncient Ecclesiasticall wryters, that *St. Peter* and *St. Paul* were both of them martyred together in Rome vnder the Emperour *Nero*. *Orig. apud Euseb. Cap. 24. Lib. 3. Cap. 1. Euseb. Cap. 24. Lib. 2. Hist. Ecclesiastic. Tertul. de preser. nu. 14. Aug. tract. 123. in Ioh. Chrysost. & Beda in hunc locum. St. Ambr. Serm. 66. 68. St. Maximus.*

*Felix Ecclesia cui totam doctrinam Apostolicam suo sanguine profunderunt vbi Petrus passioni Domini adaquatur, vbi Paulus Iohannis Baptiste, exitu Coronatur. Tertul. de Praeser. nu. 14.*

*That*

*That St. Peters Successors Bishops of Rome haue exercised chiefe authority in the Church  
Militant euer since to this day.*

After the Martyrdome of *St. Peter*, first Bishop of Rome, 32. of the succeeding Bishops there were martyred for the taith of Christ. *Eusebius.*

Pope *Viktor* in the first 100. yeeres excommunicated the *Asian* Bishops about the obseruation or keeping Easter day.

Pope *Siluester* 314. yeeres called the first Councell of *Nice* against the Arian heresie.

Pope *Damasus* 367. called the second generall Councell at *Constantinople* against *Macedonius* the heretique.

Pope *Celestine* 494. called the third generall Councell at *Ephesus*, against *Nestorius* the heretique.

Pope *Leo* 440. called the second generall Councell at *Calcedon* against the heretique *Eutiches*.

And likewise euer since to the last generall counsell of Trent, the Bishops of Rome haue called them all, as heresies and false Prophets did arise in the Church.

It is confessed by diuers learned Protestants that the Roman Church was the true Mother Church, which Christ our Saviour planted some for 300. yeeres, some for 400. yeeres, some for 600 yeeres, and some for 800. yeeres after Christ, which being true that it was once the true Church, and also true, That our Saviour Christ promised to be with it to the consummation of the world, and to send the spirit of Truth to abide with it for euer, And that Hell gates should not preuaile against it. And Christ saith, Heaven and Earth shall passe, but my words shall

shall not passe. How then can it be true that the Roman Church being once the true mother Church should fall so foully from her first puritie as is by some too too boldly affirmed.

It is so necessarie for euerie one to know and belieue the holy Catholique Church Militant, that whosoeuer is is not a sound member of that societie eyther in aet or desire cannot bee saued, as all those which were out of *Noahs* Arke were drowned.

And to end with a demonstration, All the Patriarcall and Episcopall Seas of the Apostles be extinguished and worne out many hundred yeares since by Heretiques and Infidels, onely the Church of Rome the Seate of *St. Peter* stands at this day most conspicuous, according to the prayer and promise of Christ: that his faith should not faile, and that the gates of Hell should not preuaile against it.

*Thus briefly is proued, the beginning, encreasing and continuing of the holy Christian Catholique Apostolique and Romane Church, as also the promised continuall assistance of the Holy Ghost, the Spirit of truth to remaine therewith alwayes to the Consummation of the World, that is for ever. Of which Vine all Christians that shall bee saued must be united lively branches and members.*

---

A

*A modest and Christian Answer  
to the Priests motives.*



Ood Brother? Whosoever he was that sent you these lines as motives to make you a Roman Catholique, I must needs thinke him your friend, (and by that name I meane to call him hereafter) because I thinke he did it out of a desire to save your soule: Although I am sure he goes the wrong way to worke: And if you should follow him (which God forbid) he will certainly leade you into the ditch. But whosoever he was he hath placed a sentence in the foot of his discourse, which for the importancie thereof deserved to be set in a higher roome: and therefore I will begin with that first.

(*It is so necessarie (saith hee) for every one to know and beleene the holy Catholique Church militant, that whosoever is not a sound member of that societie, either in act or desire, cannot be saved -*) All this is true, and there is great reason for it; For if it were once agreed among Christians which were the true Church of Christ, other differences in Religion would more easily be composed by the authority thereof. But so long as the doubt remains concerning the Church it selfe (as in these dayes, that is the capitall controuersie betweene Protestants and Papists) there is small hope of any good accord vnlesse both sides could agree vpon some third partie to be vmpire. Who must bee such a one as is of sufficient vnderstanding to discerne where the truth resteth, and withal of that indifferency in affection, that he encline no way to one side more then to another; For that eyther the Romish or reformed Church, being themselves the partie litigant, that they should require to be made Iudges

ges in their owne cause (though some of our aduersaries be not ashamed to make such a proportion) yet I thinke there is no man that hath his five wits about him, but will detest the impudencie thereof at the first hearing, Of necessitie therefore some third partie must be thought vpon, who being no way interested in either faction, is of sufficient iudgement to determine which of the pretenders make the best claime; Now though hee would search the whole world ouer with a candle, there is none such possibly to be found vnder heauen but only the holy Scripture: which being contels'd by both sides to be the rule of faith, cannot well bee denied to be the most competent Iudge for deciding of all doubts in that kind arising among the faithfull. And for this question of the Church St. *Aug.* is petemprorie, that there is no other way to determine it but by Scripture alone; *Inter nos & Donatistas questio est ubi sit Ecclesia,* (iust as it is now *inter nos & Papisas*) *quid ergo facturi sumus? in verbis nostris eam quaesituri an in verbis capitis sui? Tu quoque melius potius verbis eam quaerere debemus.* *Lib. de unit Eccles. c. 2.* That whole chapter together with the 3. and 4. following is altogether to the same purpose; Nay *Behar.* himselfe denies nor but in some places the Scripture is better knowne to vs then the Church, and *ex hac hypothesis*, when the Church is doubted of he is content to graunt that we must seeke for it in the Scripture, *de Eccles. l. 4. c. 2.* And yet notwithstanding all this faire weather that he makes with Scripture, there is neither he, nor any of the rest that are willing to accept it for Iudge in this controuersie; The most they will yield, is to accept it for a rule of faith, and yet they stand not to that neither, when they require *tradition* to bee joyned vnto it, as if without the helpe thereof it could not measure perfectly. For *Regula & regulatum debent esse adequata;* If Scripture alone be not sufficient of it selfe to measure the length of a Christians faith, vnlesse tradition be added to helpe, then it is no rule at all, much lesse a perfect rule,

Scripture a  
competent  
Iudge.

Traditions,

rule, but only a peece of one. But how soeuer they are content sometime for fashion sake to acknowledge Scripture for the rule of faith; yet by no meanes will they allow it for a Iudge, Though that be the very name, whereby Saint *Augustine*, and the Fathers of those times, did usually call it. *Ista controuersia iudicem requirit* (saith he) *lib. 2. de nupt. & concup. c. 33. Iudicet quod Christus. Iudicet cum illo & Apostolus: quio in Apostolo ipse loquitur Christus:* and againe, *De gratiam & lib. arbit. c. 18. Sedeat inter nos iudex Apostolus Iohannes.* And *Optatus contra Parmen. l. 5. Querendi sunt indices,* saith he, *In terris de hac re nullum poterit reperiri iudicium.* (You see by this, that the Pope was not acknowledged in those dayes for the iudge of controuersies, and if *Optatus* had beene a Papist, he durst not haue spoken, such a word) but marke how hee goes on: *De cælo querendus est iudex: sed quid possumus ad cælum, cum habeamus hic in Euangelio Testamentum?* the place is too long to be all set downe, and that which followeth, is all to that purpose. Our Aduersaries speake in another language now adayes. Then *Optatus* or *August.* or any of those holy Fathers were wont to speake: when they said so often, *Iudicet Christus, & iudicet scriptura,* they would haue said once at the least, *Iudicet Papa,* if they had imagined that any such power had belonged vnto him. Here was a fit opportunity for them to haue declared themselves true Catholiques. But alas, good men, how could they speake of that which they knew not, or how could they teach that doctrine to others, that they were neuer taught themselves?

Now when we say, that the Scripture is iudge, wee doe not refuse to heare the voyce of the Church, speaking in the ordinary Ministerie of her lawfull Pastors, and interpreting the Scriptures vnto vs. We know that there are many texts full of difficultie, and aboue the reach of common vnderstanding: Nay, there are many which his Holinesse himselfe, I am sure, vnderstands not for all

C

his



Many places  
of Scripture  
which neither  
the Pope nor  
any other man  
vnderstandeth.

his infallibility. But we know withall, that there are o-  
ther places of Scripture, so facill and plaine, as a man of  
ordinary capacity may safely bee his owne interpreter :  
and there is nothing necessary to saluation, either con-  
cerning faith or life, but that in some one place or o-  
ther, it is deliuered in such plaine manner, as euery  
man may vnderstand it (if Saint *Augustine* deceiue vs  
not.)

A lawfull  
Councell is  
the Church  
representative.

Now for those places of Scripture, which are of grea-  
test difficultie, if we seeke for a vocall iudge to interpret  
them vnto vs, it is certaine that there is none vpon  
earth sufficient to informe the conscience of a Christian,  
but onely a lawfull Councell, which is fitly so called the  
Church representative. The declaration of seuerall Pa-  
stors though neuer so learned and godly, can induce no  
more then probabilitie : But the vniforme consent of  
them all ioyned together in a lawfull Councell, doth con-  
clude a certaintie of truth in that that is declared. What  
condicions belong to a lawfull Councell I will not now  
stand to enquire. Some such there haue beene heretofore  
(though not so many as would be thought so) and some  
there may be againe, whensoever it shall please God to  
looke downe in mercy vpon his Church, and to plucke  
downe the proud and ambitious spirits of some turbu-  
lent Church-men.

In the meane time, I desire you to thinke that Prote-  
stants ascribe farre greater authority by many degrees  
to the voyce of the Church speaking in such assemblies,  
then Papists doe for all their bragging; and yet there  
are diuer s learned Papists of the same opinion with  
Protestants in this point; namely, that the iudgement  
of a lawfull Councell is to be reputed the highest iudgement  
vpon earth, whether the Pope giue his consent thereunto or  
no. The Iesuites labour hard on the contrary side to draw  
all to the Papall chayre, affirming the sentence of a  
Councell to be of no validitie, vnlesse the Pope doe ap-  
prooue it: which in effect is, nothing else, but to abuse  
the



the name of Councils, and of the Church, making them  
meere stales to serue the Popes turne; see the differen-  
ces that are among themselves about this matter in *Bel.* Differences  
lib. 2. de cons. c. 13. 17. and the base conceit the Iesuities mongst the  
hold of all such Councils as want the Popes confirma-  
tion: contrary to the iudgement of *Peter de Alliaco*,  
Cardinall of *Cambry*, *Iohn Gerson*, *Jacobus Almain*, Card.  
*Cusanus*, Bishop *Tostatus*, Abbot *Panorminus*, with the  
Councils of *Pisa*, *Constance*, and *Basil*, and generally of  
the whole French Church at this day. I know not to  
which of these factions your friend enclines: if he think  
as the French Papists doe, I am of his opinion, if hee be  
Iesuited, desire him to mend his description of the Ca-  
tholike Church, and where he names it (a visible Mo-  
narchy) let him set downe and write (a visible Mo-  
narchy.) For that is *Purus purus Iesuismus*; By the *Disput. Theol.*  
Church we meane her head (saith *Greg. de Valent.*) that *To. 3. dis. 1.*  
is the Pope: In whom there resideth the full authority  
of the Church, when hee pleaseth to determine matters  
of faith, whether he doe it with a Councell or without,  
as he speaketh (*Analys. fidei. p. 136.*)

I haue stood thus long vpon the authority of Scripture,  
because if the question of the Church must receiue its  
decision from thence, as *Bel.* confesseth, me thinkes it  
is but hard dealing in him and his fellowes to keepe lay-  
people from the free reading of the Scripture: vnlesse  
they meane to keepe them from the true knowledge of  
the Church also, but for your friend though hee talke  
much of the Catholike Church, yet I cannot find by his  
description, that euer he consulted either with scripture  
or any ancient lawfull Councell, when he went about it.  
And thereupon I would presently ioyne issue with him,  
but that I am bound to take knowledge first of a place of  
*Malachy*, which hee sets most eminently in the fore-  
front of his writing.

*I haue no Will in you saith the Lord of Hosts, and gift I Will not receiue of your hand, for from the rising of the Sun to the going downe great is myname amongst the Gentiles, and in euery place there is sacrificing, and there is offered to myname a cleane oblation, because myname is great amongst the Gentiles, saith the Lord of Hosts. Mal. 1. 11.*

In the allegation of this Text I complaine, that there are two notorious faults committed by him. 1. That he alledgeth it to no purpose: any other text in the Bible would haue become the place as well as that. 2. That he falsifies the words of the Prophet, and makes him to say that which he neuer meant.

1. If your friend in citing these words, did purpose to prooue the reiection of the Iewes, and calling of the Gentiles; I know it is true, but I know not to what purpose alledged, to perswade any man to Popery more thē the deposing of *Abiathar*, and *Sadocks* aduancement to the Priesthood. 1. *Reg.* 2. 35. If his meaning be to shew that the Church of the Gentiles is of greater extent then euer the Iewes Synagogue was, and that it is not now confined to any one place, or people, as it was vnder the Law, but belongeth indifferently to all Nations vpon earth, for my part, I know no Christian that euer denied it; besides the Donatists of old, and some Papists of later times, who seeking to bring all Christians to a dependance vpon Rome, and the Bishop of that place (iust as the Synagogue depended vpon the Temple of Ierusalem and the high Priest there) they turne the vniuersall Church into a particular congregation, howsoeuer for fashion sake they retaine the name of Catholike; They themselves do in a manner acknowledge as much, when as not contenting themselves with those knowne marks of *Vna, Sancta Catholica, Apostolica*, by which the Church was wont to bee notified in the antient *Creeds*, and *Councils*, they soist in *Romans* amongst the rest, which being but a late tricke vnheard of in antiquitie, and

and onely deuised to serue the present turne, it shewes that the Church for whose sake it was first deuised, is but of a late edition.

2. My second accusation is, that your friend deales not faithfully in setting downe the words of *Malachy*. For whereas hee makes the Prophet to say (that in euery place there is sacrificing) you may boldly tell him, that there is no one word of sacrificing in the Hebrew text at all. God saith that among the Gentiles there should be incense offered to his name; that is, prayers and supplications, as you shall find the word interpreted by the holy Ghost himselfe, *Ren. 5. 8.* and so the *Septuagint*, render it by *supplex*, & *Arias Mont.* (who vnderstood both the Hebrew and Greeke very well) in his interlineary Bible translates it *incensum*. As for *Sacrificing*, there is, *Nec volo, nec vestigium*, neither sell, nor marke of it, as we say, in all that saying of the Prophet. You must thinke it was not without some speciall cause, that the name of *Sacrificing*, was drawne into the Text, thus by the heeles, but vpon hope that it should doe some speciall seruice: Which though your friend doe not signifie (and so I need not take knowledge of it) yet I thinke good to make you acquainted withall, because it may serue to discouer some other of our Adversaries mysteries. Cardinall *Allen* forsooth, hath vndertaken out of the words of *Malachy*, to prooue the sacrifice of the Masse, by sixe reasons (which would make my writing swell too bigge if I should set them all downe) *lib. de Euch. c. 5.* I would desire you to reade both his reasons, and the answer made vnto them by Doct. *Reinolds*, in his conference with *Hart*, p. 479. And if you receive not full satisfaction in that point, besides many others, blame me for commending the booke vnto you. Now what hope could he euer haue of proving the Sacrifice of the Masse by *Malachy*, vnlesse the word *Sacrifice* it selfe were first found in the Text.

And so I come to his description of the Catho.

the Catholique Church as hee calls it, though all things considered hee hath little reason to giue it that name.

*The holy Christian Catholique Church militant, which we profess in the holy Apostles Creed, to beleeue, is a visible Monarchie or Kingdome, consisting of all the true beleeuers vpon the face of the earth, confessing one God in Trinitie, and Trinitie in Vnitie, vnder one lawfull visible head, for the time being, observing one Faith, Religion, and Sacraments instituted by Christ.* — In which words let it bee noo offen ce to say, that hee deales as boatmen vse to doe, when they looke one way, and row another; For whatsoeuer he talkes of the Catholique Church, you shall find presently that he meanes the Romish Church: a more particular one, though for the credit thereof hee would faine yoake it together with the Church Catholique in the same description. But see his ill lucke. For while he goes about to describe them both in one, hee failes to describe either of them as hee should. For if the Catholique Church doth comprehend (as hee saith the multitude of all true beleeuers euen from righteous *Abel* (as *Augustine* speaketh) to the end of the world, how can this agree to the Romish Church? On the other side, if it comprehend no more then such as are subiect to one visible head, how can the name of Catholique in right belong vnto it? So this description is like a shoe that will serue neither foote.

If wee should grant that the Romish faith in these dayes were the true faith of Christ: yet could not that make their Church to be the Catholique Church, but onely a part thereof, and that is the most that can be said of it, though it were farre better then it is; But the Pope lookes higher then so, and Rome scornes to bee ranckt in the order of particular Churches. He must be the vniuersall Bishop, and she the vniuersall Church of the World. For if that should be denied, what right hath either He, or She to claime subiection of those, who haue

haue their seuered dependance vpon other Bishops? Therefore to make this good, and to bring all fish into St. Peters net, there were some well-wishers to the Romish cause, who not finding how two such disparates in nature, as vniuersall and particular; Catholique, and singular, might possibly bee joyned together in one subiect, they found a meanes at last to joyne them both together in one word; And hence it comes to passe, that instead of *Romana fides*, & *Romana Ecclesia*, which was wont to bee the common language among all Christians, wee must call it henceforth, *Romano Catholicam fidem*, *Romano Catholicam Ecclesiam*, or else they will complaine that we allow them not their full stile; Thus still it falls out, that *Portenta rerum gignunt portenta verborum*. And if it were not a new and strange doctrine, it neuer needs to coine such new and strange words.

*The holy Christian Catholike Church - is a visible Monarchie - vnder one visible lawfull head.* I complained before that the Church of Rome being a meere particular, he made it all one to the Catholique Church of Christ. Heere I find cause to complaine on the other side, of his wrong done to the Catholique Church, when hee tearmes it a visible Monarchie, vnder a visible Head: which is the placing of a barre in her armes, and makes her no better then the Romish, or any other particular being of the younger house.

1. When hee names the Church a Monarchie, it hee meaneth in respect of Christ, sole King and Monarch thereof, I will not contend with him about the name: Or if he meane it in regard of particular Churches we confesse, that in as much as they are subiect to their seuerall Bishops, their gouernement in that respect is a kinde of Monarchie, though not an absolute Monarchie, but such a one as is tempered with an Aristocracie; Because Bishops either doe not or should not impose Lands vpon the Church, but *Ex Communi Consilio Presbyterorum*, by the aduice and with the consent of their Presbyterie.

A

*A visible Monarchie.*) If the Catholique Church were a naturall body, and not a mysticall: If it were some individuall and singular object, and not a meere vniuersall (as the name of Catholique imports) Visibilitie might well be an adiunct belonging vnto it. Which otherwise, I confesse, I vnderstand not how it should, and I belieue they that speake most of it vnderstand it as little; If your friend haue euer seene the Catholique Church with his eye, let him see whether it be *Diaphanum* or *adiaphanum*, *luminis* *Corpus*, or *operatum*? bid him tell you of what colour and complexion it is. And doe not thinke I lieft in mouing such questions, for in good earnest it must be qualified thus or in some such sort, if it be subiect to the eye of man. I grant hee hath seene some particular persons that belong vnto the Church, and are members thereof (and so haue I often) but for the Church it selfe, whose formalitie consisteth in a spirituall coniunction with Christ the head, and of the members themselves one with another, this mysticall vnion I am sure he did neuer see: and so hee did neuer see the Church nor not any particular Church to speake properly, much lesse the Catholike Church. This is an article of faith, and not an article of sense, farre above the sphere of all politike learning; It is an Article to bee belieued, not a thing to bee descried, by a paire of spectacles, or any other prospectiue glasse; If hee meane *Videopro intelligo*, by the old Grammar rule, let him and the rest speake so a Gods name, and call it hereafter the intelligible Church, that we may vnderstand them: For then they shall begin to speak somewhat more like Protestants: For otherwise, while they call it the vniuersall, yet visible Church, they interfeare at euerie word, and speake pure nonsense.

*Vnder one lawfull Visible Head.*) It had beene plaine dealing to haue named the Pope, rather then to vse such a circumlocution of words: For you must not doubt but that hee is that Visible Head whom hee means. Now  
it

it deserves a *Quere* why the Church beeing but one body, should need two Heads? Why beeing but one Monarchy it cannot consist without two Monarchs? To say that one is a visible, the other an invisible, the one a principall, the other a ministeriall head, it is all one in effect, as if they told vs of two Christs, a visible and an invisible; And perhaps in time to come the world may heare of some such matter, if this doctrine goe on. In reason they ought to make two Churches; because the body must be multiplyed according to the multiplication of the heads; We are sure that Christ now in heaven, is every way as able to governe his Church by himselfe, as hee was while hee liued vpon earth: If in regard of his bodily absence they thinke it necessary that he should leaue some deputie behind him: Neither doth this hang well together with some other popish Positions; For by this doctrine Christ is not so ascended into heaven, but that they haue his body (as they say) remaining still among them vpon earth; and that not only in a spirituall manner, but more really & carnally. They haue freer recourse to Christ now by the helpe of *Transubstantiation*, then they could possibly haue with him while he conversed here in the flesh. Nay they haue not so free access to the Pope I am sure, as they haue to him, with whom they may speake, when they list, vpon euery Altar, and in euery Pixe. And what folly is it to seeke the foot, when we may goe to the head? To set vp a ministeriall head in the Church, where the principall himselfe is alwayes at hand? *Dulcius ex ipso fonte bibuntur aquae.*

Besides, if this visible Head were such a necessary imple-  
ment in the Church of God as they would make vs beleue, it seemes strange to me why his name should be forgotten, and that in those very Scriptures, where the Governours, and the government of the Church is purpose-  
ly treated of; Or how was it possible for St. Paul spea-  
king of Apostles, and Prophets, and Euangelists, of Pa-  
stors, and teachers ordained by Christ for the perfecting

D

of



of the Saints for the worke of the Ministerie, &c. *Eph.* 4. 11. and 1. *Cor.* 12. 28. to forget the name of this Pa-  
stour Paramount : who now takes vpon him to bee *Do-*  
*minus fac totum*, and to rule the roste throughout all Chri-  
stendome.

There is another thing that makes me doubt much of  
this matter, namely that whereas the Church hath still  
beene known by the name of a Monarchy, yet the Pope  
among all other his titles hath not ordinarily taken vp-  
on him the name of a Monarch, till of late. I know some  
such thing hath beene muttering a pretty while in the  
Schooles : but it neuer past for currant Doctrine in the  
Church till within these few yeares : nay, it is not so farre  
past yet, but that the Sorbonists of *Paris*, and generally  
the whole Church of France, oppose strongly against it.  
In like sort, whereas the Church hath euer beene called  
the body of Christ, *Ephes.* 1. 23. yet I neuer heard of a  
Pope so desperate that durst call the Church his body :  
which yet in some sort he might be allowed to doe, if it  
be lawfull for him in any sort to call himselfe the Head  
of the Church (by the Doctrine of Relatiues.)

Moreover, I finde the maintainers of this Doctrine  
much puzzled in seeking to expresse what authority it  
is, that the Pope may challenge in right of his Head-  
ship, and Monarchie, and what power is appendant to  
that name : whether it be a meere spirituall power, or a  
temporall, or both, or some third mixt power compoun-  
ded of temporall and spirituall ? Here I see them as such  
deadly strife among themselues, as I hold it no safe  
trusting either of them, vntill I shall first finde that they  
trust one another better. Card. *Belarmine* himselfe  
within these few yeares knew not what to make of that  
matter, as it appeareth by his latter writings compared  
with the former.

When he first set forth his bookes of Controversies, he  
was of one opinion concerning the point, which after-  
ward hee changed and became of another, as you  
shall

Difference be-  
twene the Pa-  
pists touching  
the temporall  
and spirituall  
power of the  
Pope.



shall find by his Recognitions, wherein he did not mend  
 „ that which was amisse, as *Augustine* did for his Re-  
 „ traction, but *prosciens in prius*, like those, of whom  
 the Apostle speakes, 2. *Tim.* 3. 13. hee made that worse  
 which was too bad before; even in the iudgement of  
 his owne good friends. In his former writings of this ar-  
 gument, though he had pleaded for the papall authoritie,  
*Quantum honeste potuit, & plus etiam quam debuit*: saith  
*William Barclay* a Papist, yet was *Sixtus Quintus* the *Barclay.*  
 Pope so di'contented with his booke, that hee was once *Sixtus Quintus*  
 of the mind, to haue damn'd all his writings, because hee  
 did not speake home to his Holiness contentment: I  
 meane, because hee did not attribute such an vnlimited,  
 and transcendent power vnto him, as that proud  
 and imperious Prelate did challenge in right of his  
 pretended Monarchie; because hee did not affirme  
 him to haue as direct a temporall power ouer Kings,  
 as a Spirituall ouer Bishops, making all Kingdomes  
 as well as all Churches, subiect to his disposition. See  
*Barclay de potestate Papae in Principes Christianos, Cap.*  
 13.

They that contra't the power of the Pope within the  
 confines of a meere Spirituall iurisdiction, though they  
 speake more modestly then other of their fellowes; yet  
 in as much as they extend this Iurisdiction ouer the  
 whole world (which in respect of him they make to bee  
 but as one Diocesse) even this Paradox of theirs is as false  
 as the others, though not so impudent, and as iniurious  
 to Christ and his Church, though it bee not so pragma-  
 tically dangerous to secular States, and Princes Crowns:  
 For if the Spirituall Kingdome of Christ bee of no greater  
 extent then the Popes iurisdiction, it followeth that  
 none are Christians but Papists. Which though some  
 Popish Puritane in the zeale of his pride, will make no  
 bones perhaps to affirme: yet all of them are not so despe-  
 rate, & he that speakes so in his heat, must recall it again

in cold blood, or else hee will leaue Christ but a poore Kingdome, and a few subiects in respect of that multitude, which God promised vnto him, *Psal.* 2. 8. and *Psal.* 72. *ver.* 8. 9. &c. Nay how shall that Prophecie of *Malachy* be verified of the Church, spreading it selfe from the rising of the Sunne to the going downe thereof, if there be no more Christians in the world then there bee Papists? All the world knowes that the Popes Kingdome never extended it selfe so farre, as that Prophecie speaks of, by many degrees, when it was at the largest. And Papists haue little hope euer to see it hereafter spread ouer the whole World. Now because the Pope hath no iurisdiction in those parts, nor euer had, shall wee thinke &c. that Christ hath no kingdome there? Or that the *Grecian, Arminian, Indian, Ethiopian,* and other *Affrican* Churches be no Churches at all because they are no Popish Churches. (I omit to speake heere of Protestants in *Europe*, whose multitude the Pope knowes better then he loues.) But for those other which I was speaking of, it is certaine that either the Prophecies mentioned before are accomplished in those Christians, or else they were neuer accomplished hitherunto at all: eyther Christ now reigneth in those Churches, or else his kingdome was neuer so large as it was promised that it should bee. And although it cannot be denied, but that those Eastern and Southerne Christians are much degenerated from their Primitiue puritie, and there be diuers things amisse in their profession; yet, they are Christians still: And whosoeuer denies them that name, because they are none of the Popes creatures, hee robs Christ of more subiects then he leaues him to raigne ouer. *Ubique, timetur, & laudatur Deus ibi vera è Ecclesia. August. in Psal.* 21.

The Church for the space of 600. hundred yeares was not onely without this visible Head, but so farre from desiring it, that when *John* Patriarch of *Constantinople*, an ambitious Prelate began to affect this matter, hee was told by *Gregorie* the Great that his course was Antichristian

tion: and yet it is certaine the ambition of this Patriarch was no more then that which hath since broken forth in ambitious Popes, vnder the name of their Supremacie: and the same reasons which Gregory vsed of Iohn, being many in number, they conclude as strongly against Gregories Successors now a dayes, as euer they did then against the other. Read *Greg. on that Argument, lib. 4. Ep. 30. 32. 36. & alibi*. If the same question were made now to the Pope, which was then made by Gregorie to that Patriarch. *Utrum quid Christo vniversalis Ecclesia capiti in extremi iudicii disturus es examine, qui cuncta eius membra sibi conaris vniversalis appellatione supponere?* I thinke his Holinesse would be to seeke of an answer. I am sure Gerson a learned Roman Catholike, was so faire from thinking such a visible Head to be any matter of necessitie in the Catholique Church, that hee thought the body might doe well enough though this head were taken off from the shoulders: as appeares by his Booke written, *De auferibilitate Pape*. And so I passe from his description of the Catholique Church.

All that followes from thence to the end almost of the first page might well haue bin spared, neither can I deuise to what purpose it is brought in.

I.

*That our Saviour Christ being a Priest for euer secundum ordinem Melchisedec, was the first visible Head and founder of the said holy Christian Catholique Church, &c.* — Hee is no Christian that doubts of it: but when I heare him say, that Christ (was the first visible Head of the Church) me thinke he speakes strangely, vnlesse hee thinke that Christ is now ceased to be somewhat that he was heretofore. For why else did hee not say in *presenti*, that Christ is the Head of the Church, as well as (Hee is a Priest for euer) vnlesse he were afraid to hurt the Popes head? *Primus semper dicitur in ordine ad secundum, & secundus ad tertium*. Now if the Church by the death of Christ her first head got her a second head, which was St.

*Peter, why then vpon his death she got a third head, and so consequently hath had as many Heads as she hath had Popes, which is scarce good English.*

2.

*That Christ did institute a Clergie and a Laitie in his Church, the one to Preach and administer Sacraments, the other to learne to obey, &c. — I hope he doth not meane that the Clergie are freed from obeying the Gospell, because they are bound to preach it; But that Christ did institute such a distinction of people in his Church we know before he told vs so. Heere a man might suspect that some Priest had his finger in the framing of this writing, in as much as when he speakes of the dutie of the Laitie, he tels them, (That they are bound to obey the Clergie in all things touching their Faith, - ) A speech, too lauish for any Priest to speake, and too flauish for any ingenuous Layman to heare, except it be much circumsised. But let it first appeare, that the Clergie are so priuiledged by speciall or common grace, that either they cannot preach false doctrine though they would, or that they will not though they can: and what preheminance then shall his Holines haue more then euery common Masse priest? Besides, by this rule they that followed *Luthers* doctrine are iustified against the Pope, because hee was their lawfull Pastor: and they did no more then their dutie in hearkening vnto him, if it bee true indeed that the Laitie are bound to obey the Clergie in all things touching their faith and saluation.*

*That the Church increased by Preaching and Miracles at the first, - That it shall continue vnto the end of the world by vertue of Christs promise & the assistance of the Holy Ghost, - ) All this is vndoubted truth, and I pray you ask your friend, whether hee know any Protestant that doth deny it? Stapleton and some other of the shamelesse crew haue gone about to perswade the world, that we belecue not the perpetuatie of Christs Church for euer vpon earth; but*

but it is so shamelesse a slander, that *Bellarmino* himselfe stands vpon our defence, and pleads our cause against all such calumniators. *Notandum est* (saith he) *multos ex nostris tempus terere*: and let your friend note it (for hee is one of those *multi* whom it concernes,) *Dum probant absolutè Ecclesiam non posse deficere. Nam Calvinus & ceteri haeretici id concedunt. Bellarm. lib. 3. de Eccl. milit. c. 13. in initio capit.* And though himselfe vndertaking in the same place to set downe the Protestants opinion, doe it very vntowardly, yet you see what he thinkes of those other gamesters, who charge vs to hold that the Church hath at sometime decayed, and consequently that Christ hath failed in his promise made vnto her: *Tempus terens* (saith he) they are all but triflers. If your friend haue any such conceit of vs, desire him to beleuee *Bellarmino*, and hereafter to haue a better opinion. If not, aske him to what purpose he cited *Isa. 59. 22. Math. 28. 29. 30. Job. 14. 16. 17. Math. 18. 18*? Howsoeuer let him now know that wee beleuee the Catholique Church to be *Regnum quod non dissipabitur*, an euerlasting Kingdome that shall stand when all earthly Kingdomes faile. But we doe not beleuee that this is true of euery particular Church, and wee know that the Romish Church is no more then a particular, and *ergo* as subiect to mutabilitie and corruption, as any other of the same nature. Secondly, tell him how we beleuee that the Holy Ghost doeth, and euer will guide the same Catholique Church into all necessary truths: But wee deny that all those things are necessary to be beleueed, which Rome professeth as truths. Second, that wee deny the guidance into such truths is a grace entailed to any one succession of Bishops more then to other, or that the Popes chayre hath any greater reason to presume of her infallibilitie, then any other Patriarchichall Seas had heretofore of theirs. But wee must talke more of this hereafter.

That

That our Saviour did constitute St. Peter to be Ministeriall head of his Church - ) Well may the name of a Ministeriall head be given to St. Peter in respect of his Apostleship, and there is not one of the twelve, but that in the same respect, the same name belongs vnto him; As they are called the twelve foundations of the holy Ierusalem, *Apo. 21. 14.* so they may be called 12. Ministeriall Heads of the Church vnder Christ. But to appropriate the names vnto Peter alone, to make him not a Ministeriall, but the Ministeriall Head, as if the rest were no Heads at all, it is such a wrong done to the other Apostles, as cruell Landlords sometimes offer to their Tenants, when they take away their common from them, and make it their owne inclosure. As for the curtesie which perhaps they thinke they doe vnto St. Peter, it is such a one as he will neuer gine them thanks for; That blessed St. knowes well enough, that all this quarrelling about Supremacie is not for his sake but for the Popes, & that his name is vsed for only a leaping stock to helpe the other to horse. He takes as much delight in this honourable Supremacie, which they would cast vpon him, joynd with the disgrace of his fellow Apostles, as Paul and Barnabas did when the men of Lystra would have sacrificed vnto them, *Act. 14. 14.* *Hoc erant unus ceteri Apostoli quod Petrus pari consortio perdisi & Honoris & Potentatis: Cip. de vnus. Eccles.* And yet wee doe not say that this equalitie betweene the Apostles was so equall, but there was euera *Prins & Posterius* among them, as in all well guided societies it is fit there should bee for avoyding confusion; James, and Peter, and John, are termed Pillars, by which they are vnderstood to bee persons of speciall note among the rest, *Gal. 2. 9.* and like enough that Peter in regard either of his Senioritie in the Apostleship, or the seruencie of his zeale to Christ, or some other speciall grace, wherein he did excell, might be a more eminent pillar then any one of the other; *Vs Placito Princeps Prophetarum, sic Petrus Princeps Apostolorum. Hierom.*

*aduersus Pelag. lib. 1. Cap. 4.* Now as that name made not other Philosophers subiect to *Plato*, so neither doth the like giuen to *Peter* inferre any Iurisdiction that hee had ouer his fellowes, or makes them anywhit inferiour vnto him that way. *St. Ambrose* saith of *Paul*, that he was not inferiour to *Peter*, or to any other of the Apostles that went before but onely in time. In 2. *Cor. 12.* And in his booke *de Inuar. Dom. Chap. 4.* speaking of that Primacie that *Peter* had, hee calleth it *Primatum Confessionis*, a primacie of confession faith hee, not of honour, a primacie of faith, but not of degree. Your friend is of another mind, and brings Scripture to proue a greater supremacie giuen vnto *Peter* then all this wee speake of. Consider his proofes.

## 1.

And I say to thee, thou art *Peter*, and vpon this rocke will I build my Church, and the gates of Hell shall not preuaile against it; and I will giue to thee the keyes of the Kingdome of Heauen, and whatsoever thou shalt bind vpon earth, it shall be bound also in the heauens: and whatsoever thou shalt loose in earth, it shall be loosed also in the heauens, (Mat 6. vers. 18. 19.) Before that euer our Sauour spake these words to *Peter*, you must vnderstand that he had proposed a certaine question to them all in generall. *Vos autem quem me esse dicitis, v. 15.* Vnto which questiō *Peter* making answer in the name of them all, saith. *Tu es ille filius Dei viuentis, vers. 16.* Whereupon he receiued the promise of the keyes, and those other comfortable words spoken by Christ vnto him, vers. 18. 19. yet not so spoken to him alone, but that it is apparent that the substance of the promise did aequally belong vnto them all: and there is nothing singularly belonging vnto *Peter* alone throughout the whole speech, but onely an allusion betwene his name and the nature of his confession, betwene *Petrus* and *Petra*; For the rest it is all common, for either wee must say that the Disciples did make no answer at all to their Masters question, which



had bene a point of great incivilitie and so not likely, or else the answer that *Peter* made must bee taken for their common answer, and his confession the common confession of them all. Now if it be granted that it was their common confession, and onely delivered by *Peter* as the fore-man of the jurie, (for so *Eusebius* calls him) our Sauours reply therunto cannot with any congruities be otherwise vnderstood then to belong vnto them all, though spoken vnto *Peter*; as judges vs to direct their speech to the foreman, when they would haue the whole Iurie take knowledge of it, *Petrus per omnibus dixit, & cum omnibus accepit*, *Orig. tract. 1. in Mat. & Aug. de verbis Dom. 2. Mat. Ser. 13. Quia tu dixisti mihi, Tu es filius Dei vivi, & ego tibi tu es Petrus.*

Τὸν ἀποστόλου  
ἐκείνου κειμήλιον.  
Lib. 2. Hist. Eccles.  
cap. 14.

Vpon this rocke will I build my Church. ) Whether by the rocke we vnderstand Christ himselfe, or whether we vnderstand the confession of *St. Peter* made of Christ, all come to one; If there be any ordinance between them it is ineerely verball, and consisteth rather of a diuerse manner of mens expressing their mindes, then in any matter of substance. But for the person of *Peter* the Church of Christ did neuer vnderstand her selfe to be any otherwise built vpon it, then vpon the rest of the Apostles; *Apoc. 21. 14* or then *St. Paul* when he saith, it is built vpon the foundation not onely of the Apostles, „ but also of the Prophets. 1. vpon their doctrine. *Tu es „ Petrus & super hanc Petram, quā confessus es, super hanc „ Petram quam cognouisti, dicens tu es filius Dei vivi aedificabo Ecclesiam meam super me aedificabo te, non me super te*, *Aug. ubi supra*; I could cite twenty places out of *August.* to the same purpose, besides *Ambr. Ser. 84. Hil. de Trin 1. 2. Hier. in Mat. 1. 1. c. 7. Tert. aduersus Marcion. 1. 4. c. 13. Theod. in Psal. 47.* But for *August.* he is so plaine for vs against the Popish interpretation, that *Beſſarmine* would faine quarrell with him vpon the point, and chargeth him with ignorance on the Hebrew tongue, *l. 1. de Rō. Pont. s. 10.* and *Stapleton* calls it *lappum humanum* in that



that holy Father, because he could not thinke of the matter as they would haue him; (*Princip. doctrinal. lib. 6. c. 3.*

*And the gates of Hell shall not preuaile against it.*) This makes it more plaine that the other part of the speech was not spoken to *Peter* alone, because this cannot bee vnderstood of *Peter* alone, and so *Origen* collecteth *Tr. 1. in Mat.* shall we dare to say (saith he) that the gates of Hell shall not overcome onely *Peter*, and that the same gates shall preuaile against all the other Apostles? And againe in the same *Tract. 1. in Mat.* If you thinke that the whole Church was builded only vpon *Peter*, what will you say of *Iohn* the sonne of thunder, and of euerie of the Apostles?

*And I will giue to thee the keyes &c.*) Here is nothing promised in the Keys to *Pet.* nor in the power of binding & loosing, but what is likewise promised to all the Apostles, *Mat. 18. 18. Quaecunque ligaueritis in terrâ erunt ligata & in cælis*, and when this promise came to performance, *Ioh. 20. 22. 23.* you shall finde that it was performed to all alike, *Accipite Spiritum sanctum quorum remiseritis peccata, remittentur eis.* - Now it is certaine that remitting and retaining of sins is a power of the same extent with the power of the keyes, and that being giuen to them all, *Ioh. 20.* as well as vnto *Peter*, proues that there was nothing promised vnto *Peter*, *Mat. 16.* but was intended to them all. *Cunctis Apostolis clauis regni caelorum accipiunt.* Hier. aduersus Inuisionum l. 1. & *Origen.*  
*An vero soli Petro dantur clauis regni caelorum, nec aliis, beatorum quisquam accepturas est? Quod si dictum hoc tibi dabo clauis, ceteris quoque commune est, cur non simul omnia cetera: Tract. 1. in Mat. & Cypr. Christus Apostolis omnibus post resurrectionem suam parem potestatem tribuit, l. 1. de unitat. Eccl. & Augustin. Ioh. vide eundem. Tra. 50. & Theoph. vpon Matb. 16. Nay Anselme that was a child in comparifon of the Fathers, yet hee vnderstood this truth. Notandum est (saith he) quod hac potestas non solum Petro data est: sed sicut Petrus unus pro omnib. respondit, sic Christus in Petrus omnibus hanc potestatem dedit.*

2.  
*And our Saviour said, Simon Simon, behold Satan hath required to haue thee for to sift as wheate but I haue prayed for thee that thy faith faile not, and thou being converted confirms thy brethren, Luk. 22. vers. 31, 32. -* The first part of this speech was spoken to all the Disciples, *Satanus expetit vos ut cribretur*: as the vulgar likewise translateth: and therefore it is no good dealing in your friend to render it in the singular number (*Satan hath required to haue thee for to sift*) as if these words had beene spoken to *Peter* alone, which is a meere falsifying of the Text: as if a man would pay his creditor with counterfeit coine; But let that passe with his former citation of *Malachie*. In the words themselves, 1. Christ signifies to his Disciples the malice of Satan against them all, and consequently the danger wherein they stood, vnlesse his grace did stand by them. 2. Because he knew that *Peters* danger was greatest, & that he would proue the weakest in his performance who had made the greatest promises of loue to his Master: Christ I say, foreseeing that *Peters* fall would be more dangerous in many respects then the fall of any of his other fellowes, therefore hee turnes the latter part of his speech to him alone, promising to assist him with his speciall prayer, as the greatnesse of his sinne had speciall need of; "If Satan desired to sift them all (saith *Crysostom*) why did not Christ pray for them all?" it is euident: that to touch *Peter* more deeply & to shew his fault to be more grievous then any of the rest, Christ turned his speech to him in particular, in *Matth. Hom. 83*. All this proues no greater Monarchie, but rather a greater infirmities in *Peter* then in any of the rest, and greater mercy in Christ towards him, whose sinne did deserue a greater iudgement. As *S. Paul* inferres the like of himselfe 1. *Tim. 1. 16*. I am sure the Pope will not be thought to succeed *Peter* in the sin of his deniall: why then doth he claime the benefit of Christs prayer, *Ego pro te orauit*, - which was made purposely for *Peter* in regard of that sin?

fin? For as *Peters* deniall was his personall fault, and is not deriued *per traducem* to his Successors, (for then not onely many Popes should *Apostatate*, as *Lyra* in *Matth.* 16. saith, but all Popes should be Renegates which I beleue not.) As therefore it was a personall sinne in *Peter* to deny Christ, so the prayer of Christ for *Peter* was a personall fauour bestowed vpon him: and the Pope hath no more right to the one then the other; Besides, let it be considered, that the faith which St. *Peter* obtained by Christs prayer was not onely *Fides notitia*, such as Devils haue & tremble, but it was *Fides fiducia vera & saluifica fides*: such a faith as worketh with charitie, and whosoever hath it shall vndoubtedly bee saued; And so *Chrysostome* vnderstands it, *Oraui pro te ne deficeret fides tua, hoc est, ne in fine percas, Hom. 72. in Iob.* Now it is confessed by all Papists, that all Popes are not furnished with this kind of Faith, Pope *Adrian 6.* is said to haue doubted of the saluation of many of his predecessors: and *Bellarmino* (if the Seminarie Priests bely him not) hath passed a peremptorie iudgement vpon Pope *Sixtus Quintus.* *Quia sine penitentia vixit, & sine penitentia mortuus est quantum sapio, quantum capio descendit ad inferos.* *Watson* in his *Quodlibets.* Now if this be true, that Popes may be damned: It must needs follow, that either Christs prayer did not preuaile with God, (which were impietie to thinke) or that the Pope was neuer thought vpon by Christ, when this prayer was a making. Now to his third prooffe.

3.

Our Saviour Christ asking *Peter* if he loued him more then these, said yea Lord, thou knowest I loue thee: Where vpon Christ said to him twice, feed my Lambes, and the third time feed my Sheepe, *Iob 21. ver. 16, 17.* Here is some mistaking of the Text againe: For Christ did not say twice to *Peter* feed my Lambes, and once feed my Sheepe: but twice feed my Sheepe, and once feed my Lambes. But let this passe for a peccadillo. I say further, that in the words there is nothing spoken more to *Peter*, then is

Elsewhere spoken to all the Apostles: *When they are coman-  
ded to goe, and teach all Nations baptizing them, Mat. 28.  
19, 20.* And if he thinke that there lyes any speciall my-  
sterie in these words, because there is such distinct men-  
tion of lambs, and sheepe both comitted to *Peters* charge,  
the like whereof we doe not find in the mission of the o-  
ther Apostles: Let him not be too hastie to say so, till he  
haue considered the words of their generall commission.  
*Mark. 16. 15. Goe into all the World (St. Peter could not  
haue a larger Dioces) and preach the Gospel to every crea-  
ture.* Therefore whether they be Lambes or Sheepe, they  
belong to the charge of every other Apostle as well as to  
*S. Peters*. But they will say that *Peter* is commanded not  
only *pascere*, but *regere*: and that *regere* signifies more  
then a Pastorall dutie, euen a kind of Regall authoritie to  
be giuen by Christ vnto him. *Bellarm.* stands much vpon  
the words though there be little cause, *Lib. i. de Rō. Pont.  
c. 15.* I know that Kings are somtimes called Shepheards,  
as *Homer* calls *Αγαμέμνων ποιμήν*, - Nay God himselfe calls  
*Cyrus* so, *Isa. 44. 28.* But I thinke it were harsh, because  
Kings are some times called shepheards, to inferre that  
Shepheards, *ergo* are Kings, whether we speake of rustike,  
or ecclesiasticke Shepheards. But if *ποιμήν* bee such a  
mysticall word, and doth imply such a soueraigne autho-  
ritie, what meant *S. Paul* to vie that word speaking to the  
ordinary Presbyters of *Ephesus*, whom he willed *ποιμναι*,  
&c. *Act. 20. 28.*

You haue heard his Scriptures: which if they bee so  
cleere for the supremacie, as hee would haue you thinke:  
let him giue you somereason why Pope *Zosimus*, *Bonifa-  
cius*, & *Celestinus*, did not alledge any of these Scriptures  
in the 6. Councell of *Carthage*, when their supremacie lay  
ableeding, but only made their claime by the Councell of  
*Nice*. It is not likely that euer such learned and wise Pre-  
lates as they, would haue sought for humane proofes to  
iustifie their cause, if they had knowne how to doe it by  
diuine authority: which is to me an vndoubted argu-  
ment

ment that these fore-alleged places (*Mat. 16. 18. Luk. 22. 31. Joh. 21. 15.*) either were not thought on in those dayes to imply any such Supremacie in *Peter*: or that *Peters* supremacie (whatsoever it be) was not thought to belong any whit to the Pope. Else why did they not stand vpon the Scriptures? Why did the Popes Legate vrge the *Nicene Canon*? Or rather why did they forge it to serue their turnes, for so it is certaine that they did, and the forgerie remaines vpon record in the Acts of the Councell. And though *Cardinall Baroni. Tom. 5. Annal.* haue strained his wits hard to salue the matter, yet it will not be. *Hæret laterile tabulis arūdo.* But as I was about to say: if these Scriptares make any good prooffe for the Popes supremacie, why were not they brought forth in that Councell of *Carthage*, either by the Pope or his Legates, rather then the *Nicene Canon*? *S. Augustine* was one of the Fathers present in that *Carthaginian* Councell, when this cause was debated, and is it likely that either the Pope would haue stood then vpon Canons, if he had knowne any Canonically scripture for it, or that *S. August.* and the rest would haue denied him any authority that was due to him by Gods word? I conclude that either the Church in those dayes did not vnderstand these places of Scripture, or the Romish doth not vnderstand them now. But see whether these prooffes that follow do helpe his cause any better.

1.

When all the holy Apostles are named, *S. Peter* is the first, (*Math. 10. 2.*) That is not so: for *S. Andrew* is named before him, *Joh. 1. 4.* *James* is named before him, *Gal. 2. 9.* *Paul* and *Apollos* were both named before him, *1. Cor. 3. 22.* Nay see *1. Cor. 9. 5.* and *Mark. 16. 17.* and you shall find him named last of them all. 2 If it were so that *Peter* were still first named, yet what a weak foundation is that, for so great a building, as they would raise vpon it? The most that can bee inferred thereupon is a primacie of order which no man euer denied. In that will content the Pope when a generall scrutiny of Bishops is called, to haue his name set in the first place, let him take it.

2. After

2.

*After the Apostles had visibly received the Holy Ghost, St. Peter made the first Sermon thereof: Whereat 3000. persons were converted Act. 2. 4. 1.) For Peter to haue his name placed first, or to preach the first Sermon, these are poore proofes for a Supremacie, and it is but a poore Supremacie that can be drawne from such proofes. Why should it argue any Supremacie more in him that he preached the first Sermon, then in Mary Magdalen, that she published the first newes of Christs resurrection to the Disciples, euen to Peter himselfe? Mark 16. 7. Job. 20. 2.*

But how if Peter did not preach the first Sermon after the visible descent of the Holy Ghost? Why then all the fat is in the fire. Consider the text well. St. Peters Sermon begins at the 14. Vers. of the 2. Chap. of the Acts: The effect thereof was the conuersion of 3000. soules mentioned Vers. 41. It is plaine in the 4. Vers. that all the Apostles had spoken publikely to the people, before Peter stood vp to begin his Sermon. The argument whereof they intreated, was the same that Peter handled. They declared vnto them *Magnalia Dei*, the wonderfull workes of God, Vers. 11, and Peter declared nothing else. That preaching of theirs was not without good effect, as well as St. Peters, though we know not the iust number of the conuerts. Nay it seemes that the conuersion of those 3000. was the fruit of all their preaching at that time, and not of Peters alone, and so it is said Vers. 41. *That upon the same day were added vnto the Church about 3000. soules: He doth not say that all this was the effect of Peters one Sermon: but that so many were converted upon that day?* To the next prooffe.

*With his word and power he killed Ananias and Saphira for their Sacriledge, Act. 5. vers. 5.) It was for their lying to the Holy Ghost that Peter sl w them (and so hee tells them, Vers. 3. 4.) and so not for Sacriledge alone.*

But

But let it be as hee would haue it, I say it proues not that for which he brings it, *St. Paul* by the like power *more* *Elimas* the Sordeter with blindnesse, *Act. 13*. Now if at the same time *Paul* had slaine *Elimas* but right, and in stead of taking his eye-sight from him, had taken away his life (as I thinke no man doubts but hee could haue done) aske your friend whether he think that such an act would haue made *Paul* head of the Apostles? Let him spit and speake out plainly. His fourth p'pose followeth with some more shew, though of as little force as the former.

*St. Peter* calls the first-Councell of the Apostles holden at *Jerusalem* and first spake therein. *Act. 15. 2. 7. Bellar. l. 1. de Rō. Pont. c. 2. 2.* saith *Petrus* in concilio primus loquitur: *et sententiam eius Iacobus omnesque alij sequuntur.* This is more then he should haue said, because it is more then he can proue: but yet he durst not say as your friend doth, that *Peter* called the Councell (he knew it to be vncrue) and if you read the whole Chap. you shall not find one word to that purpose, *Peter* spake first in the Councell, so *Elkann* saith indeede: and your friend speaks it vpon his credit: But yet the Councell it selfe sayes no. *Act. 15. 2. 7.* When there had bene much disputing *Peter* rose vp; and said, *Men and Brethren.* Therefore some other there spake of the matter before *Peter*. And what if he had bene the first speaker in that Councell? Would that proue his supremacie? Just as it was proued before by his making the first Sermon? Nay rather it is an argument that doth overthrow his Supremacy altogether. For it is well knowne that in such kind of assemblies the inferiour doe commonly speake first, and the R'fidents of the Councell hauing heard & gathered their opinions deliuereth his iudgement last of all, according whereunto the degree commonly passeth. So I haue heard that the Lord Chancellor doth in the Star Chamber, and the chiefe Iudges vpon other benches: And in



this very Councell of Ierusalem, when *Peter* and *Paul* and *Barnabas* had spoken their minds concerning the matter in question, *James* stands vp and vsing a speciall kind of authoritie. *Men and Brethren, hearken vnto me,* v. 13. - he concludes the busines: which shewes that he, and none but he was President in that Councell: and so *Chrysostome* tearmes him, calling his sentence the definitive sentence, according whereunto the decree of the Councell was framed, *Chrysostom. hom. 33. in Act. Apostolorum.*

*It is affirmed by old writers, and some moderne learned Protestants, that St. Peter was 25. yeeres Bishop of Rome, and by the ancient Ecclesiasticall writers, That St. Peter and St. Paul were both of them martyred together in Rome vnder the Emperour Nero. Origen. apud Eusebium, l. 3. c. 1. Euseb. c. 24. Hist. Beel. Tert. de prescrip. unit. 14. Aug. Tract. 123 in loh. Chrysostom. in Beada in hunc locum, St. Ambr. Ser. 66, 68. St. Maximus. When Peter is called Bishop of Rome, or James of Ierusalem or any other Apostle of any other particular Citie, we must vnderstand that in those speeches, the name of Bishop is taken in a larger extent, then the strict Ecclesiastike vse of the word will allow. As when Presbiters are called Bishops, *Act. 20. 28.* And the Apostleship it selfe is called *Presbitria*, *Act. 12. 35. Rom. 1. 13.* For as in proprietic of speech, a Deacon is inferiour to a Presbiter, and a Presbiter to a Bishop: so is a Bishop vnto an Apostle by many degrees, though the names be often vsed promiscuously. The calling of the one is extraordinarie, and the whole world is within the compass of his commission: The other is a meere ordinarie vocation, and his Iurisdiction confined within the limits of one Diocesse. But because the Apostles, being sent by Christ to preach the Gospell to all nations, made their chiefe abode in Cities of greatest resort, as *Ierusalem, Antioch, Ephesus, Rome,* &c. hence it comes to passe, that they are often called Bishops*



of those Cities, not in that sense that in times succeeding the chiefe Pastors of euery Cicle were knowne by that name of Bishops, but after a more large, or rather licentious vse of the words: and whosoever calls St. Peter Bishop of Rome in any other sense then so, he speaks as wisely as if he should say, the King of England were Constable of New-market, because his Maiestie resides often in that place.

You understand by this, that St. Peter is called some times Bishop of Rome, your friend adds, that he saie Bishop there 25 yeeres as old writers affirme, and some moderne learned Protestants. . .) *Eusebius* indeed saith so in his Chronicle, and withall that he saie 7. yeare before he came to Rome at Antioch: both which cannot possibly be true, and is evidently contradicted by the historie of the Acts, and St. Pauls Epistle to the Galat. as *Orneph.* a learned Papist proueth in his *Annot. vpon Platina de vit. Papi. Rom.* I will not enter into that discourse, but desire you to read what other haue written. I thinke there be few learned Papists now but thinke, that *Eusebius* was deceiued in that point of his Chronicle, or else they must thinke that St. Luke and St. Paul were deceiued. But it is generally agreed that he was first Bishop of Antioch before he was Bishop of Rome; Now desire your friend to giue you some reason why the Prerogatiue of Peters Supremacie (if there were any such thing in *verum natura*) why it should not belong vnto the Patriarch of Antioch, as well as to the Pope of Rome, both being his Successors alike in their seuerall places. Perhaps he will say because Peter was put to death in Rome, and not in Antioch: and to that purpose it is likely that he cited *Tert. de preseruit. Felix Ecclesiam cui totam doctrinam Apostolicam suo sanguine proferendunt, vbi Petrus passioni Domini adequatur, vbi Paulus Iohannis Baptist. cxi in coronatur, Tert. de preser. vn. 14.* For else I know not what those words doe there; but if that be his meaning he might well haue spared that que-

tion; For if *St. Peters* Martyrdome at Rome be a good plea for the supremacie of that Sea about Antioch: why should not Ierusalem claime it from them both, seeing Christ the Son of God and Saviour of the world was put to death there?

*That St. Peters Successors Bishops of Rome, haue exercised chiefe authoritie in the Church militant, ever since to this day. -*) And how doth he proue this. 1. Because that after the Martyrdome of *St. Peter* 32. of the succeeding Bishops were likewise Martyred. This piece of his reading in old hystorie might serue for some vse in another place, but I cannot see how it helpes to proue that Popes haue euer exercised chiefe authoritie in the Church, to which end it is brought heere in this place. I am sure that Popes in these latter ages haue neither succeeded *Peter* in his Martyrdome, nor desire to bee his Successours that way. All the world sees they haue bin more busie in making of Martyrs, then in suffering of Martyrdome; and in that respect may better bee called the Successours of *Nero*, *Decius*, and *Dioctesian*: then of *St. Peter* and those 32. holy Bishops that succeeded him. It is certaine that by the crueltie of Popes, and their Popish instruments there hath bene more Christian blood shed in the world, then euer was shed by those heathen tyrants in the greatest heate of their persecuting. What though the Pope succeeded in place to those 32. holy Bishops and Martyrs. It is no otherwise then as corruption succeedeth generation, vinegar succeedeth wine, as the Turke succeedeth *Tamur* in Ierusalem, and other of the Apostles in other places.

*Pope Victor, in the 200. years excommunicated the Asian Bishops about the obseruation or keeping Easter day. -*) So they say, but doe you speake this to his credit, or to disgrace his person? Certainly it was a foule fact that

that hee did commit therein, and so it was censured by most learned and godly Bishops of that age, and namely by *St. Irenaeus*, who wrote vnto him purposely about the matter, and reprobued him sharply for it as he well deserued. *Irenaeus in viſitorem per Epistolam granitur inuictus est*, saith *Socrates Eccles. Hist. l. 5. c. 21*. And that it displeased other Christian Bishops besides *Irenaeus* you shall find in *Euseb. l. 5. Hist. Eccl. c. 23*.

*Pope Siluester in the (314.) yeers called the first generall Councell of Nice against the Arian Heresie.* ) *Eusebins* who liu'd in that time, and was well acquainted with the businesse, affirmeth that it was called by *Constantine* the Emperour, *l. 3. de vit. Constant. c. 6. and 7*. And I thinke it were hard to name any auncient writer that denies it, The Councell it selfe acknowledgeth so much, in a Synode Epistle to the Churches of *Alexandria*, *Egypt*, *Libia*, and *Pentapolis*. *Quoniam Dei gratia*, *& mandato Sanctissimi Imperatoris Constantini, qui nos*, *ex varijs ciuitatibus, & provincijs in unum congrega-*, *uit, magnum & Sanctum Concilium Nicenum coactum est.* apud *Socrat. l. 1. Hist. Eccles. c. 6*. This case is so plaine that *Pishag.* calls generall Councells (*Inuentum Constantinum*) though *Bezzarus* chide him for it, *l. 1. de Concil. c. 13*.

*Pope Damascus in the (367.) yeere called the second generall Councell at Constantinople against Macedonius the Haresique.* ) As true as *Siluester* called the first. *Sozomen Hist. Eccles. l. 7. c. 7*. saith directly that *Theodosius* the Emperour called it: and the Councell it selfe in a letter written to him, doth acknowledge that it was assembled together by *verine* of a Write directed from his <sup>καὶ τὸ γὰρ  
τὸ ἐκ τῆς ἐκκλησίας</sup> as.  
(Imperiall) Pietie;

*Pope Cælestine (414) called the third generall Council at Ephesus against Nestorius the Heretique, —* It seemes that Pope Cælestine himselſe was not present at this Council: But for the Council it ſelfe it was called *“Auctoritate & nūu Theodoſij junioris, qui tūc orientale adminiſtrauit imperium, ſaith Euag. lib. 1. cap. 6. And Litera Imperatoris exant ad Cyrillum & ad alios omnes ubique Sanctum Eccleſiarum, Presides miſſi.” Ibid.* and the Canons of the Council in the very beginning doe teſtifie ſo much.

*Pope Leo (440) called the Fourth generall Council at Calcedon against the Heretique Eutiches, —* Let the acts of the Council ſpeake, which begin thus, *In ciuitate Chalcedoneſi Metropoli Provincia Bythinie ſacta eſt Synodus ex decreto pyſſorum Imperat. Valentiniani & Marciani,* and hee that reads the Epiſtles of Leo, ſhall finde in what humble, and ſubmiſſe manner hee wrote diuers times to the Emperour to call a Council, not challenging any authority therein to himſelfe, but intreating it as a fauour from his Lord the Emperour. *Vide Epiſtolam 1. ad Theodoſ. & Epiſt. 12. & Epiſt. 23. ad clerum & Plebem Conſtantinop. & Epiſt. 24. & 26.* And thus you ſee how the foure Popes did call the firſt foure generall Councils.

For when your friend begins to ſpeake of the Council of Trent, he begins to draw vpon the lees. One thing by the way I would haue you take notice of in Bellarmine, how when hee had firſt endeoured (*Lib. 1. de Concil. c. 13.*) to proue that the firſt foure generall Councils were all called by Popes (juſt as your friend would haue it,) yet preſently after in the ſame chapter he ſets downe foure reaſons, why the Emperour did call thoſe 4. Councils and not Popes alone.

*It is confeſſed by diuers learned Proteſtants, that the Roman Church was the true Mother Church, which Chriſt*  
*our*

our Saviour planted: some for 300.yeres, some for 400.yeres, some for 600.yeres, &c. - ) Among other particular Churches planted by the Apostles, the Romane Church with the first was of speciall note: and the faith of the Romanes in the beginning renowned through the whole world, *Rom. 1. 6.* But what doth *St. Paul* say more of the Romanes in that place, then he doth of the *Thessalonians* else. where? Read *1. Thes. 1. v. 7. 8. 2. Thes. 1. v. 3. 4.* and you shall find as great praise if not greater given to them, then to the other. What would he inferre hence? Did I neuer heare any Protestant confesse (because he would so faine worke somewhat out of their confession) that the Romish Church, when it was at the best, was the Mother of all Christians? Or that the holy Catholique Church which wee believe in our Creed, was nothing else but the Church of Rome? Or, because that Church was faithfull in the Apostles dayes, doth it follow that it must needs continue so still? *Egesippus*, an auncient Catholique writer saith, that so long as the Apostles liued *Virgo pura & incorrupta mansit Ecclesia, &c. apud Euseb. Eccl. Hist. 1. 3. c. 29.* And whereas he talkes of 300. and 400. nay of 800. yerres, as if we did acknowledge Rome so long to haue bene the Church of Christ; tell him for his further learning, that wee acknowledge her for a Church still (though a most degenerate, and corrupted one: ) Whole doctrine is full of Noueltie, and her practise as full of Pride, and crueltie; and yet a Church in respect of some truths that shee teacheth among many falshoods, as a man that is hart sicke and readie to dye, ceaseth not for all that to be a man; so we likewise thinke of diuers other Christians in the world: though there be many errors in their doctrine, and much scandall in their liues, yet so long as they hold the foundation, the name of the Church is not to be denied them; and if your friend thinke otherwise tell him that his faith is neuer the better, because his charitie is worse then ours.

But

But he will deny perhaps that there are any such corruptions, as we speake of, growne into the Church of Rome. What then meane so many grievous complaints made by men of speciall note in that Church long before *Luther* was borne? What meant *Beza* to say that there was *putrida leues*, a filthy disease that had spread it selfe throughout all the parts of the Church? and that *Ministris Christi*, in his time did *seruire Antichristo*? If nothing be amisse in the Church of Rome, what meant *Paulus Tertius* to set certaine delegate Cardinals and others a worke to giue their aduice how reformation might be made? Or what meant those Cardinals to write such a booke as they did (called *Concilium delect. Card. & aliorum. Pralat.*) which if you will read, you shall find that their Church hath both *rugae & maculae*, as well in matter of doctrine as in manner? What meant the Councell of Trent to decree, that the Masse it selfe ought to be purged out of all such abuses, as *vel auaritia, vel irreuerentia, vel superstitio induxit*: if all were as it should be? What needed such a reformation of the Breviarie and Missall, & *officium beati virginis*? But that they were *repleti superstitionibus*, and so confessed in *Py Quinti, consilius. super recitat. offic. Beat. virginis*: Read also his preface in Breviary, & *Missale rebusus*.

Now let him answer himselfe, how it may bee true that Rome was once a sound Church of Christ, and yet is not so now. Let him remember what *Isaiah* said, *cap. 1. v. 21. How is the faithfull Citie become a Harlot.* -) Desire him to read that whole passage in the Prophet, and hee shall find how changing of the name, the words doe as well fit Rome in these dayes, as ever they did Ierusalem then. And whereas he takes off the promises of God, it is but the same vanitie that the Iewes were possessed with, when they stood so much vpon *Templum Domini*, *Ier. 7.* 4 The promises that Christ made to his Church; That hee would be with it to the end of the world: That hee would send

"*Send the spirit of truth to abide with us for ever: that Hell gates shall not prevail against it:* They were made to the Catholique Church, and not to any particular one such as Rome is; And to that Catholique Church they have bene and ever shall bee most truly performed. God will have his Church vpon earth though Rome were as deepe buried vnder the earth, as now she stands above it.

*And to end with a demonstration.*—) He doth well to end with one for I am sure that from the beginning hither, to such Arguments have bene given with your friend and if this be one, *Aristot.* neuer knew what demonstrations ment: In that kind of argument, the propositions ought to be evidently true: and the conclusion to bee drawne from the premises not by probable, but by necessarie consequence. And heere is no such matter.

I.

*That all the Patriarchall and Episcopall seates of the Apostles.*—) This is not true; nay, in saying so he doth vnreasonably overlash: For it is well knowne to the world, that there is at this day a Patriarch of Constantinople, to whose Iurisdiction are subiect all the Christians of Asia Minor (excepting Armenia the lesse, and Cilicia, besides Circassia, Mengrelia and Russia; moreouer that in Europe it selfe the Christians of Greece, Macedonia, Epirus, Thracia, Bulgoria, Rascia, Seruia, Bosnia, Walachia, Moldavia, Podolia, - doe acknowledge the Iurisdiction of that Patriarch, and cannot endure the Bishop of Rome; Vnder this Patriarch there is the Metropolitan of Salonicchy (Thessolonica) and thirtie Churches of Christians in that one Citie: and no lesse then ten Suffragan Bishops subiect to his Iurisdiction: Besides this the Metropolitan of Philippi, hath 150. Churches vnder him: Athens as many: Hee of Corinth hath a hundred; besides all the Ilands of the Egean Sea. Constantinople it selfe the very seat of the Turkish Empire hath aboute twentie Churches of Christians. Pat all

G.

these



these together, and you shall see that Papists haue little cause to boast of their multitude, or to sleight of this Patriarch, as if there were but few Christians subiect vnto him. There are likewise at this day Patriarchs, though poore ones of Alexandria, and Antioch, and great multitudes of Christians that are subiect to each of them; though nothing so many in number as were wont to bee heretofore, (by reason of the Turkish tyrannie and oppression, vnder which they are brought:) yet neither so few that it can be truely said of the meaneest of them, as your friend ventures to affirme of them all. (That they bee extinguished and worne out many yeares since:) They be poore, and suffer much affliction vnder the Turke; and other Infidels, and yet they may be neuer the worse Christians for all that. True pietie and godlinesse did neuer so much flourish in the Church, as when the Church it selfe was most persecuted and afflicted by Tyrants. *Schola Crucis, est Schola Lucis, & semin Ecclesia, est sanguis Martyrum*; and therefore they that make temporall prosperitie a note to know the Catholique Church by, (as generally our Iesuites doe) speake more like Epicures then Diuines and Christians.

Besides your friend shewes himselfe very ignorant in the state of his owne Romish Church, if hee doe not know that the Pope at this day doth vsually create certaine titulary Prelates; Whereof one is called Patriarch of Alexandria, the other of Antioch, another of Ierusalem. - It is true that these all are but meere Prophets and Idols, and possesse not a foote of reueneue or the least part of Iurisdiction in those places whereof they beare names; Yet your friend should not haue denyed that there were any such Patriarchs, seeing they are Creatures of the Popes owne making, whose greatest vse is to gull the world vnder those names, as if the foure Patriarchs did performe him obedience: when indeed they bee but foure vizzard in comparison of the Patriarchs themselues.

Only

Onely the Church of Rome, the seat of St. Peter stands at this day - ) Let him not stand too much vpon the standing of his Church : For sure the legges thereof are not so sound as they should bee; A Church may bee worne out as well by diseases bred inwardly in her body, as by the violence of externall persecution: If Rome bee free from this latter, yet a great part of the world thinkes her ill affected in her inward, and vitall parts. She thinkes not her selfe : no more doth many a dying man, but will say hee is well, when he is ready to giue vp the Ghost. *Sacerdotium quod intus cecidit, foris diu stare non Potest.* You see the fallshood of those propositions vpon which his demonstration is built, see now how loosely his conclusion hangs vpon those propositions, though I should grant them to be true. If here be any sense at all in the connexion of the parts together, this it is. All the other Patriarchall Churches are fallen : Onely Rome is not fallen : Therefore it shall neuer fall. Let him take his answer from St. Paul Rom. 11. 17. *If some of the branches bee broken off, and this being a wild Olive tree, &c.* Now let him remember to what Church St. Paul there writes, and what they were to whom hee gaue such earnest premonition to take heed lest for their Infidelitie God should cast them off as hee had done the Iewes in their sight. This had beene a very needlesse admonition especially from the Apostle to the Romanes, if hee knew certainly that God had promised them such an indifciencie of faith, that whatsoeuer became of other Churches, theirs should neuer turne Infidell. Bee not high minded, but feare faith hee vnto them, vers. 20. and againe, *If God spared not the naturall branches (the Iewes) take heed lest hee also spare not thee, v. 21.* and againe, *Behold the goodnesse of God towards thee (if you continue in his goodnesse) otherwise thou shalt be cut off, v. 22.* And yet your friend would make you thinke that the Romanes haue no cause to feare, and

that they cannot be cut off, and all by vertue of an imaginarie promise which hee supposeth Christ made to them : By which reckoning all *St. Pauls* iss were but *Panicisimores* : He feared where no feare was : and therefore might well haue spared all the breath hee spent that way.

To conclude let me now at the *Parting*, gine him a demonstration out of the words of these Apostle. That Church which may possibly be cut off from Christ and fall into Infidelitie, is not the true Catholique Church. But it is possible the Romish Church may be cut off from Christ, and fall into Infidelitie, *Teste Apostolo ut supra*. Therefore the Romish Church is not the true Catholique Church.

*FFNS.*

2